EXPOSITION NUMBER

THE CRISIS

NOVEMBER
1913

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PROGRAM OF THE
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OCTOBER 22 to 31, 1913
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Oct. 23	Thursday	New Rochelle	Masons and Odd Fellows	Pageant
Oct. 24	Friday	Governor's Day Syracuse	Stenographers and Artisans	Music School Settlement Concert
Oct. 25	Saturday	Mount Vernon White Plains	All Southern Day Pageant	Athletic Meet
Oct. 26	Sunday	Douglass Day Rochester	Inter-church Chorus RELIGIOUS CONGRESS	Will Marion Cook and Double Quartette
Oct. 27	Monday	Lincoln, Ill., Day, Yonkers	Professional Men SOCIOLOGICAL CONGRESS	Banquet
Oct. 28	Tuesday	Baltimore Buffalo	Children's Day WOMAN'S DAY	Pageant
Oct. 29	Wednesday	Boston, Binghamton, Elmira, Ithaca, Auburn	Business Men	Clef Club Concert
Oct. 30	Thursday	Washington, D. C., Kingston, Newburgh, Ossining, Poughkeepsie	West Indians	Pageant
Oct. 31	Friday	Greater New York	Native New Yorkers	Exposition Band Concert and Costume Ball

Mention The Crisis.

THE CRISIS

A RECORD OF THE DARKER RACES

PUBLISHED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 26 VESEY STREET, NEW YORK CITY

Conducted by

W. E. BURGHARDT DU BOIS

AUGUSTUS GRANVILLE DILL, Business Manager

Contents for November, 1913

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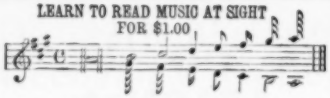

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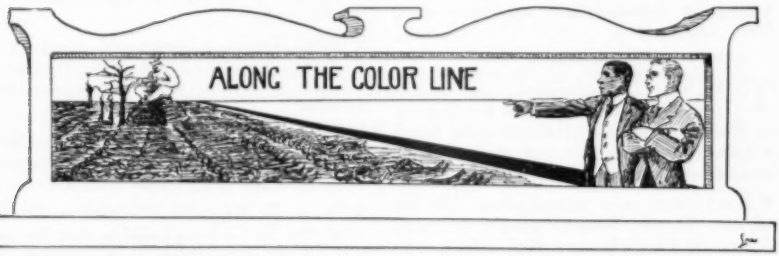
THE CRISIS

Vol. 6—No. 7 NOVEMBER, 1913 Whole No. 37



SOCIAL UPLIFT.

LOUIS GRIFFITHS, who served on the staff of the commander at the national camp of the Grand Army of the Republic held in Chattanooga, Tenn., in September, was the first colored man to serve in this capacity.

¶ Dr. A. B. Schultz-Knighten, a colored woman, was one of the jurors on the third jury of women appointed by Judge Owen in Chicago for the trial of insane women.

¶ A black Zulu speaking three European languages has been ordained a priest in Rome.

¶ Amos Williams, a colored farmer living near Poughkeepsie, N. Y., recently saved the lives of a white man and his wife who were in danger of being killed in a runaway accident.

¶ Rev. A. J. Carey represented the Negro race at the Perry centennial celebration at Put-in-Bay, Lake Erie, O. He was one of four speakers.

¶ Father John McGuire, the pastor of the colored Catholic church in St. Louis, is establishing a Negro settlement and training school for colored working girls in that city.

¶ Negroes in Cleveland, O., have purchased thirty-four acres of land in Hamilton County on which they propose to erect a school for boys.

¶ The colored people of New Orleans are to have a new branch library.

¶ A colored woman, Mrs. Joseph Shreeves, represented Illinois at the annual convention of the Spanish-American war veterans in Buffalo, N. Y.

¶ William Reilly, a Southern landowner, has furnished homes and small farms for thirty Negroes formerly in his employ.

¶ The colored churches of Philadelphia have presented a memorial to the late J. D. Kelly, a prominent member of the relief committee of reconstruction times.

¶ Reports submitted at the meeting of the Alabama Federation of Colored Women's Clubs showed that the clubs of this State had distributed $12,000 during the year for reform and educational work.

¶ A. C. Taylor, a colored aviator, will make his first flight in an aeroplane, which he is constructing, at the State fair in Richmond.

¶ A memorial has been erected to Dr. Edward Wilmot Blyden in Sierra Leone, where he spent his last years. A subscription fund for final payments on the memorial has been started in England.

¶ The building which is to house the National Industrial Orphan School at Centralia, Cal., for Negroes has been started.

¶ All the members of the white longshoremen's union in Mobile, Ala., are on strike to enforce the demands of 2,000 Negro longshoremen.

¶ The Southern Labor Congress which met at Nashville recently, representing nearly all the trades unions of the South, decided, after a long debate, to admit colored men to the organization.

¶ Two young colored fellows, Sloan and Thompson, saved 317 lives in the Dayton flood. They have been recommended for Carnegie medals.

¶ Henry West, a one-armed colored flagman in Asbury Park, lost his life in saving two 9-year-old boys who were driving a pony across the tracks before an approaching train.

EDUCATION.

THE board of education has ordered seven new schools erected for Negroes in Mecklenburg County, N. C. The board will furnish the material and the people of the districts will erect the buildings.

¶ Many have sent subscriptions for the support of the Berean Manual Training School in Philadelphia. This school, formerly supported by the State, was cut off entirely by Governor Tener when he acted on the appropriation bills passed by the last legislature.

¶ St. Martin's College, in Philadelphia, which had enrolled thirty or forty colored youths from the poorer sections of the town, has been compelled to close down because of the lack of funds.

¶ Fisk University received $1,000 from the estate of the late William Cutting.

¶ A site has been purchased near Eagle Ford, Tex., for the projected rescue normal and industrial institute for Negroes.

¶ The Manual and Industrial School for Colored Youths, at Bordentown, N. J., has been reorganized on a vocational basis and the school term has been lengthened sixty days.

¶ Miss Dora Holmes, who has been appointed to teach in the public schools of Haverhill, Mass., will be the first colored teacher appointed in these schools.

¶ In addition to the $15,000 which the National Baptist Association has been contributing yearly to home missions, the association now plans a theological school in Tennessee for the training of Negroes.

¶ White teachers have been appointed in the McCarthy school for Negroes in New Orleans.

¶ After a long controversy the decision that Chinese are not colored permits the children of this race to attend the white public schools in Covington, Ky.

ECONOMICS.

THE Ohio business directory of colored men and women for 1913 has been published and shows, of the entire population of 4,767,121, a colored population of 223,994. There are 1,215 business enterprises in the fifty-one towns represented in the directory.

¶ Sarah Rector, a 10-year-old colored girl of Muskogee, Okla., has a yearly income of $11,000 from oil wells which she has inherited.

¶ Negroes in Charleston, S. C., have opened a ten-cent store which gives employment to twenty-five colored people.

¶ Dr. J. T. Williams, a colored citizen of Charlotte, N. C., has opened a hotel in that city for the accommodation of members of his race. The hotel contains twenty bedrooms and all modern appointments.

¶ Money is being raised by the colored people of Chicago for a wholesale house and a department store which will give employment to 300 Negroes.

¶ Dr. Clinton Barnett, a colored physician of Huntington, W. Va., owns and manages a modern private hospital valued at $25,000.

¶ Negroes of Washington, D. C., have opened the Industrial Savings Bank.

¶ Negroes have opened a bank in Ocala, Fla.

MEETINGS.

THE national Baptist convention and jubilee anniversary of the Negroes' freedom was held in Nashville, Tenn., September 17. The exposition connected with the convention was held two miles from the city in a forty-acre park worth $300,000 and owned by an ex-slave.

¶ The Freedmen's Relief Committee of Philadelphia held their fiftieth anniversary celebration in Philadelphia September 8-17.

¶ The Sigma Pi Phi, a national Greek-letter fraternity of colored college graduates, had their grand boule at Washington, D. C., September 10-12.

¶ Semi-centennial celebrations of the emancipation of the Negro are being held in Chicago, Richmond, Ind., New Orleans and other places. At all of these celebrations the main purpose is to show the progress of the Negro in his fifty years of freedom.

¶ The sixth annual session of the National Association of Colored Nurses was held in Philadelphia September 3-5. Two hundred and fifty were present.

¶ The National Independent Political League met in Boston during September to devise a campaign in defense of colored citizens.

¶ The National Emancipation Commemorative Society, of Washington, D. C., celebrated the emancipation anniversary on September 22.

¶ Although Connecticut has no State appropriation, the colored citizens held a three-days celebration at White City, Savin Rock, which began September 25.

¶ Negro mail clerks met in St. Louis October 2-4 and organized a national association.

¶ The tenth annual session of the National Association of Teachers in Colored Schools met in Little Rock, Ark., August 3.

¶ The Beecher centennial was held in Plymouth Church, Brooklyn, October 21. Prof. Kelly Miller and Mrs. A. W. Hunton were the chief speakers.

¶ Richmond, Va., is holding a semi-centennial celebration.

MUSIC AND ART.

A BENEFIT performance was held under the auspices of the Richmond Music Association and the Richmond Commercial Club, both white organizations, for Wesley Howard, a young colored violinist, who graduated from high school in Richmond this spring. Over $500 was netted.

¶ A large colored company under the direction of G. G. Williams will give Edwin H. Hackley's musical romance, "The Ambassador," in Philadelphia on November 6.

¶ Miss Effie Grant, a young colored vocalist of exceptional talent and the first colored graduate from the Yale Musical Conservatory, with Miss Helen Minnis, a brilliant young pianist, gave a recital at the White Congregational Church, of Racine, Wis.

¶ Mrs. Hackley conducted a class in oratorio for a month in the Hampton Institute summer school. She will in the future devote her time to giving the masses of Negroes vocal training.

¶ Arrangements have been completed for the Clef Club to make a tour of several large cities after their initial concert at the emancipation exposition.

PERSONAL.

PHILADELPHIA was represented at the International Congress on School Hygiene, held in Buffalo, by Dr. John P. Turner, the only colored inspector of that city. Dr. Turner's exhibit, which won the first prize, was selected from a long list.

¶ David Francis, a colored scholar, who was a sort of recluse, died at Flemington, N. J., recently, leaving an estate which is valued at $250,000.

¶ In the September CRISIS we stated incorrectly that Mr. Bourne is chief proofreader for the Riverside Press. He has charge of the mechanical department of the *Atlantic Monthly*.

¶ J. A. Crawford, of Boston, has been appointed bail commissioner.

¶ Alfred Cowan, the well-known Brooklyn lawyer, died in Norfolk on September 9. His widow is also a lawyer.

¶ Fred. N. Campbell, a colored boy of London, Canada, has invented an airship destroyer. He claims that two of them will protect a city as large as Toronto.

¶ A colored man, Mr. J. B. Clarke, has been appointed to teach Spanish in the evening high schools of New York. He received the highest rating in the competitive examinations for men.

¶ Lavelette Witten, a young colored girl of Springfield, Mass., won a prize for essay writing, competing with forty others.

¶ At the fourth annual Amenia (N. Y.) field day on August 16 Miss Mary Carl, a colored girl, took the part of Mother Nature in a play festival representing "The Four Seasons," in which all the other dancers, about seventy in number, were white. Miss Carl's part was the most important.

FOREIGN.

THE local labor federation of Perth, Australia, has protested to the postmaster-general that the employment of a colored doctor on the mail steamer "Orontes" is a contravention of the white labor condition in the mail contract.

¶ In China, during the past year, sentences varying from ten to twenty years have been passed on many colored coolies for "rioting" and "attempting murders" of European estate owners. In most cases the trouble resulted from the failure of the managers to pay the coolies promptly and the habit of abusing them when they wanted to stop work. Retaliation of the laborers resulted in the imprisonment. To remedy this a bill has been introduced which will enforce punctual payment of the coolies.

¶ The late Sir Alfred Jones, president of the Elder Dempster Steamship Co., has bequeathed $20,000 for the promotion of technical education in British West Africa, and considerable sums for the study and treatment of tropical diseases, with hospitals and laboratories at Sierra Leone and at Liverpool.

¶ At Barbados, the West India island which has the best educational system, a bill to raise the age limit for attendance in the grade schools to 16 years from 14 was defeated, largely through the efforts of colored men prominent in the legislature and government service. As the result of a petition signed by 6,000 persons under the leadership of another group of colored men, the white majority of the legislature and board of education compromised by voting to permit the attendance at school of children who could show some good reason for failing to complete their course between the ages of 7 and 14, the present maximum.

¶ Thirty-four native and colored women who rebelled against the Pass laws of Bloemfontein, South Africa, have been sentenced to two months' hard labor, but still remain firm in their determination not to be treated as chattels.

¶ A great outcry comes from the natives of South Africa against the land act which has just been passed. This act forbids natives to acquire land or an interest in land outside of the areas set aside as the native reserves. The purpose of the law is to segregate natives from Europeans.

POLITICAL.

THE Jefferson Political League, of Denver, Col., has sent a strong protest to Congress against the "Jim Crow" marriage law which places Africans and those of African descent in the same class with criminals, mental defectives, those with tubercular diseases, etc.

¶ The citizens of New York City are making plans for the organization of a civic league which will conduct a campaign to secure Negro representation in the administration of the city's affairs.

¶ Ralph E. Langston has been appointed special agent under agent John W. Sinsel, of the New York division of the Internal Revenue Department.

¶ Representative Henry George was referred to the Southern Senators by the President when he wished to recommend several Negroes in his district for Federal appointments.

THE GHETTO.

THE principal of the New Jersey Avenue school, in Atlantic City, refused to enroll colored children at the beginning of this school year.

¶ Henry Kearney, who was sentenced to serve ten years in Jackson, Miss., for manslaughter, has been pardoned because one member of the jury confessed that some of the jurors convicted him simply "to keep the Negro down."

¶ A white carriage driver in Cincinnati refused to drive a carriage occupied by colored people. He claimed that it was against the rules of the drivers' union to drive any open carriage containing Negroes.

¶ Springfield, Ill., is paying $45,000 to the relatives of those slain in the riot of 1908.

¶ "Jim Crow" cars still go into Ohio contrary to the laws.

¶ J. H. Duckery wished to take a summer course at the Y. M. C. A. in Philadelphia, but was refused on account of color. The young man's father threatened to publish the actions of the Y. M. C. A. and demand that the name Christian be taken from the organization. Duckery was then admitted.

¶ All of the colored girls working in Butler Brothers' wholesale house in Dallas, Tex., except one, left because they were not allowed to use the passenger elevator.

¶ Sixty colored school children marched to the Roslyn, L. I., public school demanding entrance and the abolishment of the separate school provided for them. They were threatened with arrest if they did not leave.

¶ Andrew Sims, a Negro, of Newark, N. J., has brought suit against Isaac Boyland, alleging that he was refused admittance to a motion-picture theatre owned by Boyland.

¶ Negro soldiers in the Philippines are said to be compelled to labor with pick and shovel in mud and water, even on Sundays, while the white soldiers are exempt from this labor.

¶ When a colored real-estate dealer of Los Angeles called at the property assessor's office recently he found no names of Negro owners or occupants in the books, but in each case simply "occupied by niggers."

¶ Georgia Curry, a colored woman, who was asked some time ago to vacate her seat in Fox's Theatre in Brooklyn, N. Y., won a suit against the company for $150.

¶ A colored mail clerk between Norfolk and Raleigh, N. C., had as a subordinate a white man who had passed a less creditable examination than the Negro. The matter was complained of and now the positions of the white and colored man have been reversed.

¶ Eight of twelve colored convicts confined in a dark cell were suffocated at Harlem State farm, Tex. There were four one-inch ventilation holes in the cell over which the survivors held their faces. The ages of the victims ranged from 17 to 19 years. Two guards and one sergeant, who were at first placed under appearance bonds on charge of murder, have been permanently released from the charge.

¶ Commander George R. Downs refused to allow discrimination against the Negro at the army and navy union at Philadelphia.

¶ Students who formerly attended Southern University in New Orleans have no place to go now, as the Negro schools do not provide for any course above the sixth grade. The school board had planned to establish a Negro industrial and high school in the Southern University building, but because of a strong protest from the property owners against having a Negro school in that vicinity the board has abandoned this idea.

¶ A house recently bought and occupied by Owens Fuller, a Baltimore Negro, was bombarded by a crowd of white men and boys who shattered window panes and battered the woodwork. The police, although the stationhouse was only two blocks away, did not come upon the scene of the mob until twelve hours after it happened. Three other houses owned by colored people in Baltimore were attacked at about the same time.

¶ The Camberwell poor-law guardians of London, England, refused to appoint a colored physician whose qualifications were above those of the other candidates, on the ground that the fastidious poor would refuse to be attended by a Negro.

¶ Postmaster B. H. Jones, of the Atlanta, Ga., postoffice, began his administration by placing the white employees on the eastern and most desirable side of the office and the colored employees on the western side.

¶ A white hotel keeper was compelled by the white citizens to leave Wynne, Ark., because he had his white waitresses serve supper to a large number of Negroes en route to the national Baptist convention.

¶ Maxine Elliot, in a cablegram to the New York *Age*, denied the report that she had refused to be borne from the stage by two colored men in the play in which she is appearing in London.

¶ A meeting was held by white people living in Sunbrook Park, Baltimore, to protest against the moving of Morgan College for Negroes to that vicinity. As a result Judge Duncan, of the Baltimore circuit court, has granted an injunction restraining Morgan College from taking any action that would result in the settlement in this vicinity of any Negroes or persons of Negro descent, "except in the capacity of servants."

¶ William H. Webster, white, and Nellie Rolls, colored, were arrested in Baltimore on their return from Washington, D. C., where they had been married, charged with violating the miscegenation laws of Virginia.

¶ George Howe, a colored resident of 95 Harford Avenue, Baltimore, in the attempt to protect his home, fired into the mob attacking the house and injured four men. He was arrested while the mob threatened to lynch him and was struck by several members of the mob. When tried he was given a sentence of two months each for the first three offenses, but through the efforts of the National Association for the Advancement of Colored People these decisions were appealed and he is now under $500 bail awaiting a jury trial for the fourth case. None of his white assailants in the mob were arrested.

¶ Dr. H. E. Lee, of Houston, Tex., was informed by the New York Post Graduate Hospital that he would be admitted to their clinics. When he disclosed the fact that he was colored the offer was withdrawn.

CRIME.

HENRY CROSBY, a Negro, was lynched at Louisville, Miss., because he frightened a white woman by his "strange actions." The "strange actions" consisted in asking the woman if her husband was at home.

¶ One Negro was killed and another injured by a posse in Cairo, Ill., after being tracked by bloodhounds. The killing was the result of a dispute between the Negroes and a merchant in the town.

¶ Mr. Ralston, a well-known citizen of Wichita, Kan., firing into a cornfield to frighten some white boys who were in his watermelon patch, shot one of the boys who had hidden in the cornfield. By eluding the mob, which immediately formed, he reached the Ardmore prison safely, but later, while being taken to Paul's Valley for trial, he was taken from the officers and lynched.

¶ William Davis was lynched on the charge of killing two white men and wounding a third.

¶ Joseph Richardson, a Negro charged with attacking a white boy or girl (which, does not seem to be clear), was taken from a jail in Litchfield, Ky., by a posse and lynched.

¶ Walter Brownloe, accused of attacking a white woman, was taken from the prison in Hinchcliffe, Miss., and lynched.

¶ In an altercation between a white man, McGougar, and Thomas Anderson, a Negro, both were killed and the body of the Negro was smeared with oil and burned. The white man was buried with elaborate ceremony.

¶ William Fair, who barely escaped lynching on the charge of a crime against a white woman, has been found not guilty.

¶ A Negro who enlisted in the Mississippi National Guard without mentioning his race barely escaped lynching when it was discovered that he was colored.

¶ Louis White, a colored overseer of a farm in Germantown, Tenn., and another Negro were fired upon by two white boys as they were driving along near the farm. White was killed and his companion fatally wounded. The murderers have not been found.

¶ Moses Holman, on his way to Cincinnati, was passing through a white coach to get to the coach for colored people when some dispute arose between the Negro and several white men. Holman was killed by a shot from one man and a stab from another.

¶ In a recent race riot in Harrison, Miss., ten were killed and thirty wounded. Two Negroes who were accused of beginning the riot by shooting through the town were lynched and the 2,000 colored inhabitants of Harrison were marched past their coffins and compelled to view the mutilated remains. Now the mother of these two Negroes, accused of being the chief plotter, is in jail and an organized mob lies in wait for her. The majority of those killed were Negroes.

¶ George Deese, a Montgomery constable, was freed from the charge of killing Benjamin Josephs, a Negro. The defense was that the Negro was reaching for his revolver when Deese fired.

¶ Preston Jones, a Negro accused of killing Samuel Hickey, a white patrolman, has been sentenced to hang in Nashville, Tenn.

¶ Charles Guth, who killed his colored chauffeur in a dispute which arose because Guth didn't want his milk delivered at the same time as his chauffeur's, has been freed from the charge.

¶ Albert Sorgee, the superintendent of the Aiken County chain gang, has been arrested on the charge of murdering a Negro by whipping.

¶ Julius Dorsey, a 10-year-old colored boy who was sent to the Mississippi penitentiary, has been pardoned by Governor Brewer, who considers him too young to be serving the State.

¶ G. S. Nanch, a white man of Brockingham, N. C., who murdered his wife and had been pronounced insane, was threatened with lynching. The sheriff got advance information, however, and skilfully "evaded the angry mob."

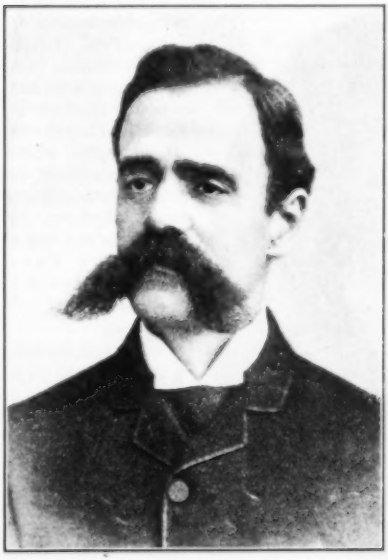
¶ A mob of striking miners assaulted three colored non-union men when they left the train at Trinidad, Col. The hack driver, who was at the station with a justice of the peace in the hack, was compelled to drive away, so the fate of the three Negroes is not known. John Stone was the only one of the three whose name was known.

A FLORIST.

PEYTON M. DEWITT, of Bridgewater, Pa., is rated by Bradstreet at $40,000. Mr. DeWitt is one of the most successful horticulturalists in the country and has worked up in his trade from gardener's assistant to the proprietor of a large business which has put several new varieties of flowers on the market. He was born in Georgia just before the outbreak of the Civil War, and came with his mother and her three other children to Bristol, Pa. At the age of 8 he was a mule driver on the canal and then became a gardener.

In the summer of 1880 came the first undertaking—a partnership with his brother in a small house, 12x50, at Bristol. After seven years of successful effort he became the sole proprietor of a large establishment at Torresdale. For the past fifteen years the plant has been beautifully located at Bridgewater upon a tract of thirty acres. The plant comprises, roughly, eight greenhouses, each having a depth of 150 feet and a breadth of twenty feet, covered by 20,000 feet of glass; a central hot-water plant under pressure, fed by two boilers of twenty-five and forty horse power, respectively; a water tank of 15,000 gallons capacity, and other necessary equipment.

A regular force of six men is employed, including a very capable foreman, who has been in Mr. DeWitt's service for eighteen years.



PEYTON M. DeWITT.

DR. GEORGE W. BUCKNER.

MR. DeWITT'S CONSERVATORIES.

During the busy season, from October to June, from 500 to 1,000 carnations and chrysanthemums are shipped daily to two leading wholesale houses in Philadelphia. While other varieties of flowers are cultivated, carnations and chrysanthemums are Mr. DeWitt's specialty. A few years ago he succeeded in marketing a new variety—a dark pink carnation—known as the Pennsylvania, but called by many the DeWitt. At present he has other good varieties on trial, a white one being especially promising.

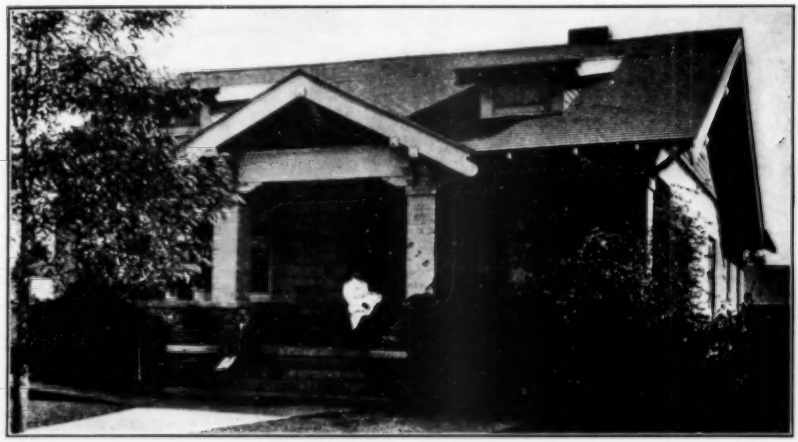
THE MINISTER TO LIBERIA.

PRESIDENT WILSON has nominated and the Senate has confirmed George W. Buckner, of Evansville, Ind., as United States Minister to Liberia. Dr. Buckner was born in Greens County, Ky., and was educated in the public schools of Indianapolis and Terre Haute. He took his medical course at the Eclectic Medical College of Indianapolis, where he was graduated in 1890. He is a practising physician in Evansville and has a wife and four children.

W. W. SANDERS.

A STATE LIBRARIAN.

MR. WILLIAM WALTER SANDERS has just been appointed State librarian of West Virginia. Mr. Sanders was born in Henry County, Va., October 16, 1873. He was educated in



MR. BLODGETT AND HIS HOME.

the district schools and the Presbyterian School of Martinsville and at Lincoln University, where he graduated from the college department in 1897 and the theological department in 1900. For ten years he was the pastor of the Hope Presbyterian Church, Chambersburg, Pa. Thence he went to West Virginia as teacher in the public schools.

A CONTRACTOR.

MR. L. M. BLODGETT, one of the leading contractors of Los Angeles, Cal., was born in Summerville, S. C., thirty-five years ago. His family belonged in Augusta and returned there when he was 10 years of age. He attended the local schools and learned his trade of mason and finally decided to settle in California. He says:

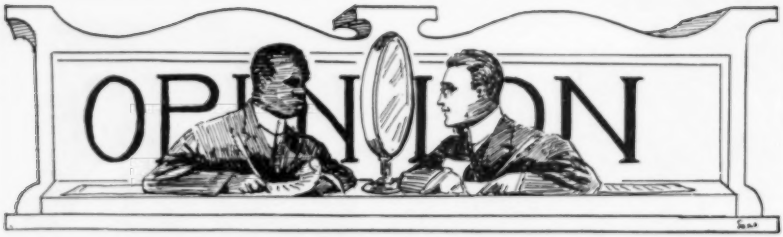
"On coming to California I found that I was still a colored man and for which fact the people here thought that I should be debarred from making a living at my trade as a journeyman. But there was plenty of work and I knew how to do it right. So I began taking small contracts and increasing the size as my capital and working force increased. This color business, which seemed to be a bar, turned to be advertisement for us.

"I have employed more than 1,512 men during the last year. The total amount actually contracted for during the year was $107,730.26. I employed both skilled and unskilled labor of all races and denominations. I own my own teams, concrete mixer, hoists and such machinery as is required in the erection of a building."

OFFICERS OF THE LAW

IN one year fifty murders done,
With flashing knife and banging gun—
You should worry!
Some twenty girls found in fresh blood;
Near them are tracks, inch deep in mud—
You should worry!
The clumsy slayer's still at large;
No clue, as yet, much less a charge—
You should worry!
One death is London's sole disgrace,
While fifty shame Atlanta's face—
You should worry!
For spooning at the capitol
Now shakes your brave, chivalric soul—
What a crime!
Courageously you seize the pair
Who make love in the open air—
What a crime!
Now secretly 'twould be all right;
But out there in the starlit night—
What a crime!
A kiss! Oh, help! Some hugging, too—
Of course, these things YOU never do!
What a crime!
Who thinks you'd face a killer's gun,
That's seen you from a mad dog run?
But drag a maid's name to disgrace
For an innocent kiss in a public place—
Ah! What a valiant thing to do,
Since horsewhips have their dangers, too.

—Atlanta *Constitution*.



SOME SOUTHERN LOGIC.

Many people find it difficult to follow the logic of white Southerners in regard to Negroes. Certainly the three extracts from Southern papers which follow will not lessen their difficulties. The South Carolina lynchings have stirred the Columbia *State* to strong editorial; and one white correspondent says:

"I have lately reached a point to which years of consideration of this matter of public murder of Negroes have been bringing me; I assume as a matter of fact that the lynched Negro is not only a murdered man, but an innocent murdered man, and I am pretty sure I am not alone in this state of mind. Why should I be? At the present time a Negro can be murdered by any body of white men in South Carolina with impunity, if only a woman, an anonymous woman, bring an indefinite accusation against him. Your readers must have noticed that neither the husband's nor the father's name was given in the papers in connection with this supposed assault in Anderson. Certainly there are most obvious reasons for not publishing names, but very little thought is needed to see the horrible danger to the community if vague accusations by anonymous women are sufficient to justify a man hunt, as the sport of Negro murder is well called. Soon an unpopular white man may be considered a fit quarry for that sort of chase—a man, let us say, whose views on the subject of 'Negro domination' do not agree exactly with those of his neighbors.

"Again I want to make myself clear. Though villainous men can easily, and no doubt have more than once before this invented such anonymous charges and so used some woman as a pretext for a lynching, I have no doubt almost all such cases come about quite innocently. A sudden attack of panic arising from general nervousness and overstimulation of the imagination by accounts of other 'attacks,' 'man hunts,' lynchings and similar occurrences, and a woman can in a moment cause a murder, when the other conditions are ripe. Moreover, every doctor knows, and every other man should know, that women are peculiarly subject to conditions of delusion on just this point. The constant talk of danger from Negroes makes lonely communities often into hotbeds for this delusion. Then some poor woman loses her self-command in a moment of fright, and the mischief is done.

"Three years ago about this time there was talk of lynching a Negro who had just been condemned and was that moment to be brought out from the Richland county courthouse here in Columbia. I mixed with the crowd and talked to several of those 'protectors of Southern womanhood.' Those I saw were all drinking. Much whiskey was in circulation through the crowd.

"L. P. CHAMBERLAYNE.

"Columbia, September 22."

As illustrating the kind of hysteria to which Mr. Chamberlayne refers, we cannot resist publishing the complaint of editor Birdsall as given in the Yazoo City (Miss.) *Sentinel*. As a frank exposition of the views of a certain type of Southern mind we commend this gem to our readers:

"There occurred last week an incident in which the editor of this paper was concerned, upon which we want to make some comment, not to air a personal grievance, but to consider an action which sets a precedent that will act as a solvent in destroying that wall of protection against Negro domination which was built by those who strove forty years ago to assert and maintain white supremacy.

"A yellow nigger by the name of Will Stewart came to the residence of the editor

in the morning to sell some chickens. It was so early that none of the family was completely dressed, and the cook took the chickens upstairs for inspection. The cook, a reliable servant that had been with the family for four years, afterward stated that when she took the chickens upstairs she saw the usual morning milk sitting on the walk near Stewart; and that she had a short time previously seen the milkboy leave it there. Less than three minutes after she saw the milk sitting near Stewart, when she returned to pay him for the chickens, the milk was gone.

"The evidence that he had stolen it was conclusive. The editor had him arrested, not because of the value of the milk, which was a trifle, but as a lesson against petty pilfering. The mulatto tried to employ Mr. Jas. G. Holmes, of the firm of Holmes & Holmes, to defend him, but Mr. Holmes declined to take the case. The mulatto then went to Mr. W. A. Henry, Jr., who accepted the case for a fee of $10, we understand. The fee was secured by Mr. J. W. Gregory, according to his subsequent admission to the editor.

"During the progress of the trial the Negro uttered an infamous and most outrageous slander as to the editor's wife, imputing to her language that no lady would use, and which no man, with a spark of manhood, would have heard without resentment. The insult was promptly and vigorously resented by violence on the part of the editor with the only weapons at hand—those provided by nature. The nigger lost no time in getting away, but was subsequently brought back by two officers.

"The mulatto's attorney apologized for the coon's language, which he said he knew was untrue, but proceeded to make a very eloquent plea for his acquittal, in face of the flagrant insult to a lady who had been his loyal and steadfast friend from boyhood.

"The Negro was acquitted and discharged, in face of the very strongest circumstantial evidence, by the following jury: Will Rosenthall, W. R. Jones, Simon Stubblefield, Lee Cummins, W. H. Hamel and B. E. Bridges. In justice to Mr. Bridges, it should be stated that he said to the editor after the trial that he was thoroughly convinced of the nigger's guilt, and that he only consented to the verdict, after considerable protest, because he was sick, and did not want to be detained all night on a hung jury.

"Feeling incensed and outraged to the highest degree by the foul and infamous slander, we sought the Negro that night and the next morning with the fixed purpose of inflicting a just punishment denied by the court (?). The Negro appealed to Mr. Gregory for protection and advice. Instead of following a custom universal throughout the South, he told him "he didn't know what was to be done except to put the white man under a peace bond! Just think of it, ye men of Yazoo, whose proud boast has been that the brave men of this county were the first in the State to overthrow nigger rule and re-establish a white man's government here—think of a white man advising a nigger to put a white man under a peace bond for wanting to punish a nigger for resenting an insult to a white woman.

"This nigger has a reputation of being an insolent, drunken, quarrelsome coon, who has been mixed up in a number of cutting scrapes with other Negroes, and we are told has been laid off by his employer, Mr. Gregory, more than once for drunkenness.

"Mr. Gregory went to the mayor, where the nigger also appeared. An affidavit was made against the editor by direction of Mayor Campbell, and was served by his officers. We declined to make the bond until we had time to consult an attorney, who was absent from the city at the time. We made vigorous protest to Mayor Campbell, citing him to the fact that a search of the records of every court in every city in every State in the South would not reveal a similar case—law or no law—where a white man was required to give a bond to keep the peace against a nigger who had offered an insult to a white woman. But Mayor Campbell, with a tardily awakened sense of his duty, said he had a duty to perform, and under his oath he must perform it! With a great show of authority he set the machinery of his office in motion and almost the entire police force was out after a white man to put him under a peace bond that the nigger might be protected. The editor went to consult a friend for a half hour as to the matter, and then at his usual hour leisurely wended his way home, over the route always traveled.

"Finally we appeared before Police Justice R. R. Norquist, who had a bond prepared in the sum of $5,000! A bank robber, a safe blower, or desperate highwayman, would have been treated with more con-

sideration. But the nigger must be protected—regardless of the insult to the white woman. Upon request of our attorney, however, the bond was finally reduced by the justice to $1,000.

"Now, here is a white man who is forbidden by white officials to administer punishment to a wretched, drunken, insolent yellow coon for an insult offered to his wife in a court presided over by a white man. We have a white man, J. W. Gregory, who aids and abets this insolent nigger in his insolence, defending him from the consequences of it. Mr. Gregory, we are told, will be a candidate for sheriff. Will the white voters of Yazoo County put a man like that in the highest executive office in the county—a man who would protect a yellow nigger who publicly slanders and insults a white woman who has always lived her life on the highest level; a woman of intellect, character and firmness, which others would do well to emulate?

"And then the mayor, forsooth, saying that he must do his duty! A man whose administration has been notoriously feeble and inefficient, who, when numberless appeals have been made to him to enforce the sanitary and other laws, has evaded action. And yet, 'for solemn duty's sake,' he must protect a yellow nigger in his assault on the respectability of a pure white woman. We do not say 'lady,' for it seems the coons are the only 'ladies' nowadays.

"Not long ago an Assyrian, a friendless member of an alien race, made complaint of assault by a white man, and asked for a peace bond as protection. The case was literally laughed out of court as a joke.

"Some time last year a man claiming to represent the Salvation Army made improper advances to a highly respected young lady of this city. No punishment, but to prevent the rightful vengeance of the outraged father the offender was advised by the officials to leave town.

"Not long ago Ada Martin, who has operated a blind tiger in this city in notorious violation of the law for the last twenty years, was convicted, and afterward released on a bond of $100, subsequently jumping her bond, and yet the police judge, in his wisdom and mature judgment, proposed putting the editor of this paper, who had committed no crime, and who is certainly of respectable standing in this community, under a bond of $5,000!

"Now let us see what will be the effect of this course: The law will not punish verbal assaults on white women by Negroes, and yet it prohibits personal punishment. A nigger will do anything if he thinks he has a white man behind him. In this case the nigger knew that Stewart was protected by Mr. Gregory, who, by the way, is an alderman, and by the whole city administration. This will be construed by them as license to offer other insults, and no woman in the future will be safe against them. The niggers, under the circumstances, will be justified in believing that they can do anything with impunity. We must make them feel that they must respect white men and white women, whether they will or not. In default of the law, individual will must and shall control.

"For many years the white people of the South have asserted and maintained moral, social and political supremacy. Moral and intellectual superiority has been all that has sustained such supremacy. Such cases as the one under discussion will soon destroy the Negro's belief in the superiority—hence the supremacy—of the white man.

"The lesson taught by the official act of the mayor, the alderman and the police justice will not be lost on the ignorant black race. Its fruit will ripen in the blood of white men, in nameless crimes on innocent white women, and in other outrages on the white race—and the responsibility will rest—not upon the ignorant race—but upon the heads of the shortsighted white officials who, under the flimsy cry of a 'duty to perform,' uphold a nigger against a white man for taking a course that every self-respecting white man should feel was the only course left for any white man to take under the circumstances."

We confess to a sneaking sympathy with the persecuted editor, and we fear that there will be a political upheaval in Yazoo City at the next election.

The Macon *Telegraph* comes forward with a suggestion that the abatement of lynching has at least the charm of novelty. We give it in the correspondent's words:

"The grand juries, petit juries and witnesses are alike unwilling to sacrifice a large number of the members of their best families to avenge the unlawful killing of one sorry Negro. If the laws were so framed that the penalty for participating in a lynching should be a misdemeanor, I don't

believe that any thinking person will doubt for a moment that the evidence to convict would be forthcoming in nearly every case of lynching, and that grand juries would willingly and gladly probe this class of cases with a view to breaking up the offense, and that petit juries would willingly do their part toward breaking up the offense by convicting where the evidence authorized it. Furthermore, it is almost certain that where the people believe that they will be brought to the bars of justice and punished for committing this violation of the law, they will go much slower in organizing a mob for lynching a Negro, whereas, under the present conditions they feel practically assured from the beginning that there is absolutely no danger of any punishment whatever in the courts.

"Under our present law every lynching constitutes what is called a 'riot,' which is a misdemeanor. If our laws should be so made that a lynching constituted a riot only, and not the graver offense of murder, it is almost certain that lynchings would be greatly reduced, if not entirely broken up. Though such an act by our lawmaking body might subject them to temporary criticism on the part of Northern writers and speakers, yet it is not probable that such criticism would be much more severe than it is now. However, any plan which will tend to break up the lynchings in Georgia would be welcome in the long run by all good people who are interested in maintaining the supremacy of the law and the fair name of Georgia as well as of the South. W. H. GURR.

"Dawson, August 16."

The Charlotte (N. C.) *Observer* speaks out with regard to the lynching there in no uncertain way:

"Yesterday morning found Charlotte humiliated as never before by an occurrence unparalleled in its history, but at least it has the consolation that as a community it did not perpetrate and utterly abhors the crime. The small mob which sneaked, just before daylight, to the door of an institution devoted to the work of ministering religion among colored people was representative of no element except the riffraff that habitually hangs around cafés and the red-light district at late hours of the night. This statement must be qualified in one way. That mob represented a sentiment well known by it to exist also among some members of the police, the man wounded by the victim of the mob being a member of the police force. We do not at present undertake to say whether at least morally positive assurances of police non-interference had been received. It is certain that the police headquarters (as also the sheriff and the night newspaper reporters) were circumstantially informed from several quarters of a lynching afoot; and that the newspaper men, believing, later guided themselves by the story to the spot almost on the moment, while the officers could not be gotten interested enough. * * *

"In the light of these facts we can but say that the county was very poorly served by those upon whom the immediate responsibility for averring threatened lawlessness and murder fell. It need not fear that the machinery of the courts for punishing murder will fail without good efforts made. There could not be a fitter judge than Judge T. J. Shaw, solemnly and whole-heartedly to direct investigation into this abominable outrage—committed while his court was in session here. Solicitor Wilson has turned over all his regular docket to former Solicitor Heriot Clarkson that he might direct his entire energies to punishing the thirty-five murderers, who, as Judge Shaw reminded the grand jury, are at large today. No court business that could possibly interfere with this solemn duty will be done. The shamed and outraged sentiment of the public is behind the representatives of the civilization which the mob violated, most earnestly hoping that initial difficulties and perjured alibis will not prevent their success. Mayor Bland, acting with promptness and vigor, has offered $1,000 reward for the arrest and conviction of each and every murderer; and the State and county authorities will offer more. The only lynching Mecklenburg County has ever known in all its long and honorable history! The first lynching to disgrace the State of North Carolina in years. Justice cries to Heaven for the vindication of the honor of city, county and State."

FEDERAL SEGREGATION.

There can be no doubt but that the agitation started by the National Association for the Advancement of Colored People against the unjust and undemocratic segregation of Federal employees in Washington has started an agitation of deep significance.

From Tacoma, Wash., comes this editorial in the *News:*

"The protest to President Woodrow Wilson against the segregation of Negro clerks in the Federal offices in Washington, with iron bars, screens and closed doors, is justified by the laws of the land and the dictates of freedom and fairness. It is but a part of the 'Jim Crow' movement which, while the South may understand, the North cannot, nor can the North sympathize with it. The Southern democracy is in the saddle and the colored man as an officeholder is not a desirable political aspect with the dominant party. The South's attitude toward the colored man is not that of hostility, but of a kind of paternal guardianship mixed sharply with the belief that the white is of much superior clay. There won't be much difference in the last big wash.

"But the feeling exists and eradication is a question of years and education—education of both whites and blacks.

"The other day the dominant party rejected the nomination of a colored man for an important post and soon afterward endorsed an Indian for the same post with a rather unexpected unanimity and enthusiasm.

"We shall have the Negro with us for many a year, and some of those who are studying the race problem have expressed the belief that the attitude of the white, and not a racial blemish, is a chief hindrance to the Negro's progress. But he is progressing. No race yet has shown such an adaptability for, such a facility to, civilization. He is getting rich, learned and cultivated. He is running all kinds of profitable business enterprises and he is building schools, churches and libraries with a persistence that predicts great things for him in the years to come.

"Instead of grilled windows and barred doors to keep him 'in his place,' the politicians will find that it will be of less political loss to discharge him. The kind of segregation alleged will not be objected to by the Negro alone. There are thousands of white men and women who will add their voices."

The *Public,* of Chicago, sees the deeper significance of the segregation movement in an article on segregation and democracy:

"A violation of civil-service reform principles, less excusable than any committed by spoilsmen, is the recent order of the Federal Bureau of Printing and Engraving segregating colored employees. The order reserves certain duties for colored workmen only and other duties for whites exclusively. A protest has been sent to President Wilson by the National Association for the Advancement of Colored People; but it should not be left to that organization to protest alone. The issue involved is not merely one of respecting the feelings of colored persons. The bugaboo of 'social equality' does not enter into the matter at all. The first thing to bear in mind is that the Bureau of Printing and Engraving does not exist for the purpose of formulating rules of social etiquette. It exists to perform certain work for the government. In the performance of that work it is the duty of those in charge to put the most competent employees in the places where they can perform the best service. This cannot be done if placing of employees is made to depend on other qualifications than personal fitness. Discrimination against an employee for no better reason than his choice of ancestors is as bad as favoritism. In principle and in effect this segregation order is the same as nepotism. It is a far greater injustice to the government than it is to its Negro employees. If civil-service reform organizations and civil-service reformers shut their eyes to this violation of civil-service reform principles, then they cannot consistently object to a return of the old spoils system. Fear of offending anti-Negro prejudice is no excuse for such neglect.

"Of course there are better reasons for objecting to this segregation order than violation of civil-service reform principles. The order is undemocratic. Individuals have a perfect right, for any reason or for no reason, to refuse to associate with other individuals. But they have no right to force third parties to conform to their likes or dislikes. This order places the government of the United States in the position of endorsing a prejudice which some individuals feel toward a certain class of citizens. The government has no right to recognize social distinctions among citizens. Least of all has the government of the United States a right to recognize an aristocracy of birth. The order should be rescinded and the official or officials responsible therefor given a much-needed lesson in sound democracy and true Americanism.

"But there is a lesson in this incident that

should not be lost either on the Negroes or on the National Association for the Advancement of Colored People, an organization composed largely of whites. The injustice done by this segregation order is slight compared with other wrongs upon which most Negroes and their friends look indifferently or even approvingly. The infliction of an indignity or insult on a person should not be as galling as the fact that conditions compel submission to the affront lest an opportunity be lost to earn a living. Were one-half the indignation vented in fruitless protests against the affront directed toward the conditions which compel submission it could be put to a far more effective use. Legalized privilege creates these conditions and forces white as well as Negro laborers to submit to many things against which their manhood rebels. It is against privilege that their protests should be leveled. Yet many a colored man whom a thoughtless use of the epithet 'nigger' will inflame to madness will cast his vote to uphold privilege. So will many a white worker groaning under the burdens that privilege inflicts. It is useless to endeavor to escape injustice while upholding the cause of it."

The New York *Evening Post* comments on a "true note of the new South," which "comes to us in an editorial in the Lexington (Ky.) *Herald* in regard to the segregation of the colored employees of the government at Washington. 'Knowing,' it says, 'that many will disagree with our views, and condemn bitterly our expression thereof,' it none the less protests against this policy of the national government, 'the effect of which, transmitted to lower channels, may be most disastrous. No greater calamity could befall this nation,' it insists, 'than to have included in its inhabitants millions of people of any race in whose face the door of hope is shut, who are not permitted to aspire to free and independent citizenship, and to strive for equal political, financial and industrial reward that brawn or intellect brings to those of any race.' These are brave words indeed, in shining contrast with the utterances of so many Southern senators who claim to represent their section, and who certainly do represent the reactionaries and the ignorant. The Lexington *Herald*, edited by Desha Breckinridge, bears witness to that rising tide of protest and dissatisfaction with existing race relations which found a notable expression, in a purely scientific way, at the recent meeting of the Southern Sociological Congress. The time must come when it is a commonplace to say, as does the *Herald*, that 'no greater misfortune has come to the South in our judgment than the enactment of those laws the purpose of which is to prevent all Negroes from voting.' What a pity it is that the Wilson administration must bear the odium of this segregation policy."

The *Congregationalist and Christian World* repeats the facts in an editorial entitled "Turning the Negro Back":

"During the last few months orders have been issued in the Treasury and Post Office Departments which require white and colored employees to use separate toilet rooms, to be separated in lunchrooms, and most of the colored clerks in the Post Office Department have been gathered from the various bureaus and assembled in the Dead Letter Office, in a room where they are separated from white clerks by a row of lockers placed across the middle of the room. One important colored clerk, whose location cannot be changed conveniently, has been screened off, so as to conceal him from the public view and from his fellow workers. Two or three others have been assigned to messenger service, although having appointments as clerks. Watchmen are stationed at the doors of the toilet rooms to see that colored clerks use the special ones assigned to them on the eighth floor of the Post Office Department building. In addition to the humiliation involved in segregation, thousands of dollars are being lost in time spent in going to the eighth floor from other floors of a great building occupying a city square, although toilet rooms heretofore used are near to all. In the Treasury Department the toilet rooms assigned to colored clerks are in a corner of the basement, and in this great building similar loss of time occurs.

"Soon after the issuance of these orders in the Treasury Department segregation signs were posted. Following a protest the signs were taken down, but verbal warnings affirm that the order is in force. Segregation in work has been begun in the Bureau of Printing and Engraving. Colored clerks who have been reluctant to submit have been admonished sharply, and a state of alarm has spread among the colored employees of all executive departments. The fear that they may lose their positions has led some of those segregated to seek favor from the administration by declaring that they are pleased with

the new plan. They dare not protest, but privately they declare their indignation and disapproval. Southern opposition has deprived colored men of some of the few high appointive positions that have been occupied for many years by members of their race. The post of Register of the Treasury and that of minister to the 'black republic' of Hayti are the most noteworthy instances.

"Meantime Senators Vardaman, Tillman, Hoke Smith and other Southern members of Congress declare their purpose to force race segregation throughout all branches of the Federal government. Senator Vardaman proposes to introduce a series of bills in December, the ultimate effect of which would be to expel Negroes from all government positions. He says the holding of office is the symbol of sovereignty, and Negroes must not exercise sovereignty; and then he quotes Alexander Stephens' declaration that slavery was the natural and normal position of the Negro. Two bills have been introduced in Congress to require separate street cars for white and colored people in the District of Columbia. Injustice once started is bound to spread apace.

"Six months ago a new administration came into power at Washington. It came with promise of a 'New Freedom' to all our people, avowing the spirit of Christian democracy. It came under obligation to many colored voters, who threw aside past political allegiance, worked for and voted for the election of a ticket the head of which gave this assurance to the colored people: 'Should I become President of the United States they may count on me for absolute fair dealing and for everything by which I could assist in advancing the interests of their race in the United States.'"

It concludes with these ringing words:

"A wave of racial prejudice is sweeping over the world—in Canada, in India, in Africa, in other lands. It leads to hate and wrong and strife. Shall we make matters worse or shall we now take warning ere too late, and choose the better way, the way of true democracy, the Christian way? This government is the Negroes' as well as ours, colored Americans are our fellow citizens. The black man is the brother of the white man in the sight of God. What, therefore, is the Christian white man's duty in a time like this?

"Protest against the wrong; demand justice; keep on demanding it until we win."

A correspondent writes to the Chicago *Evening Post* and says among other things:

"Admitting that the prejudices of the white race against the black race is unkind, perhaps unjust in many of its results, it exists, and cannot be removed by forcing them into relations of intimacy which are offensive, intensely offensive in many instances, to the white race.

"There may be white native-born Americans, even persons of colonial descent, who believe that the Negro should be treated precisely as a white person of equal mental and moral attributes, and received on an equal footing in business and social life. I have never known such a person, and if I should meet one who professed that degree of liberality I should consider that he was self-deceived or something worse. What call has the Federal government to enforce upon its employees an association which cannot but result in the intensification of their existing race prejudices? Especially when the only other result attained is to gratify the natural propensity of the Negro to force himself where he is not wanted?"

To this the *Post* replies:

"For white people to 'get along with' colored people on a democratic basis as fellow citizens, or even as fellow employees, let us say, instead of as 'superiors' and 'inferiors,' requires breadth and intelligence, sympathy and insight. Enough white people have done it to prove that it can be done, even though our correspondent seems never to have met anyone equal to the task. Our own observations lead us to think that the difficulties are in certain minds absurdly exaggerated.

"But it would be hard to exaggerate the difficulties which will ultimately confront us when we have followed the policy of segregation to its logical conclusion and have undertaken to force 10,000,000 of colored—and near-colored—people into a rigid economic and social caste. There are some who can contemplate comfortably the spectacle of the suffering which that will inflict upon the colored race, but it would prove utterly intolerable to millions of white people as it must prove to the colored people themselves. We are a century too late for such medieval solution. We aren't, as the saying is, 'cut out for it.' And while the democratic solution is slow and difficult and possibly even painful at times, it is as solid as the hills in its foundations."

BALTIMORE. Although the full text of the decision of the Court of Appeals has not been handed down at this writing, the Baltimore city council is already at work on a new segregation ordinance, and the courts have granted an injunction against the Morgan College, a colored institution, which is trying to get out of the crowded city quarters. Charles J. Bonaparte says in the Baltimore *Evening Sun* in regard to the difficulties of framing a legal ordinance:

"These difficulties arise very largely from the fact that the Fourteenth Amendment prevents these enactments from saying plainly what their authors mean, and obliges the latter to profess a purpose which they do not really entertain. What they wish is to keep Negroes out of desirable neighborhoods; if they could provide by law that, within the city limits, no Negro should live on a highway more than twenty feet wide or own or rent a house of more than twelve feet front, this would perfectly satisfy them, and they would pay no more heed to the question whether white people also lived on these alleys, as the Negroes' neighbors, than has ever been paid by our municipal government since we had such a government in Baltimore. Unfortunately for their charitable and enlightened ends, they can't now banish by law the 'niggers' to the slums, as they might have done fifty years ago; and this lamentable condition of affairs compels them to affect a ridiculously insincere solicitude lest the same proximity to black people which the white people of Baltimore have endured without apparent injury for more than a century should suddenly become disastrous to the morals and manners of the very same white people. Now it is well settled that the Fourteenth Amendment does not forbid the consideration of race differences in legislation relating to such subjects as intermarriage, coeducation or even conveyance by common carriers, provided such legislation is not discriminatory against any one of the races affected by it; and the authors of our 'segregation' ordinances have tried to bring them within the class of laws thus upheld by imposing the same, or strictly analogous, prohibitions as to residence upon white men which they do upon Negroes. Under the first of Mr. Dashiell's ordinances, if the writer's memory serves him aright, a white woman was actually prosecuted for coming back to live in her own house after a colored tenant had given it up!

"The writer understands the Court of Appeals to have intimated that the city has power, under its charter, to prohibit persons of different races from living within the same designated areas, if (and this is a rather large 'if') it can manage to do this without infringing the vested rights of property owners within the several areas thus designated, these vested rights of property being protected by other language in the Fourteenth Amendment and by our State constitution as well. Doubtless it will not prove impossible for competent counsel to prepare an enactment which may run the gantlet of this test; but to do this will not be child's play and is rendered the more difficult by the well-established rule of law which obliges the courts to pass on the reasonableness of a municipality's exercise of its charter powers. The writer has no apologies to make to anybody for describing the whole business as petty, impolitic, medieval in conception, injurious to the best interests of the city, worthy, perhaps, of Russia, certainly of Governor Blease and Senator Vardaman and the communities which admire and trust those great men, but unworthy of Maryland and especially of Baltimore; if anybody from the South, North, East or West doesn't like this description, he is at perfect liberty to dislike it."

A white real-estate owner adds this letter in the Baltimore *Evening Sun:*

"SIR: I herewith beg to deny that Negroes are moving into 'the most desirable sections or our fair city.' The assertion is pure rot! Facts are the things that teach! The record office records the fact that the writer is the owner of property on Druid Hill Avenue, McCulloh Street, Madison Avenue, Linden Avenue, Bolton Street, Park Avenue, Maryland Avenue and intermediate points. I have lived in the said section for at least fifty years; this is another fact. It is also a fact that if I had not been acquainted with what appreciated and depreciated property in that time I would have been in Bayview at the present time.

"Did any one of your segregationists ever hear what the Pennsylvania Railroad did to Maryland Avenue? He doesn't have to take my word for it. All he has to do is to look and see. The soot and the smoke and the cinders are still there. The rip and the roar and the jar of traffic are yet heard in the land.

Formerly it was the custom to drive cattle, steers, sheep and hogs to the depots in the vicinity. This odor, mixed with 'a savory odor of Standard Oil,' about emptied the street.

"And yet another fact appears, viz.: Every good Baltimorean formerly stored his filth in a well in his back yard. This custom likewise generated an odor which was a jewel in its way. I affirm that such circumstances have and will depreciate the value of any property in any section. I affirm the Negro had no more to do with it than I had. I deny that the Negro has depreciated property on Maryland Avenue, for the simple reason that the property was depreciated before the Negro got there. In fact, the property is now more valuable than when the whites left.

"A short time ago a ground rent was offered for sale on the said avenue. The investor refused to buy on account of the colored man's presence. After further inspection it was discovered the Negro paid more rent for the leasehold, and paid it more promptly, than the former white tenant. The investor on this showing purchased the ground rent, the same being recorded in the name of my unworthy self.

"I defy anyone to dispute these facts. I have taken Maryland Avenue as in some degree an example of what happened to the other streets. In this matter your correspondent has certain views on segregation which may or may not be expressed later. We may not love the colored brother, but it is not necessary to lie about him.

"WILLIAM P. CHUNN, M. D.

"Baltimore, August 23."

Another one says:

"It has been my experience not to have found the small colored population of former white neighborhoods a direct cause for property depreciation as much as that of other nationalities in certain sections of the city. Take, for example, West Fayette, Lexington and Lombard Streets, near Fremont Street. There are no colored inhabitants there, and yet what part of the city has suffered more from property depreciation?

"There are many reasons attributed to changes in neighborhoods, and simply because the respectable colored people wish to improve their home conditions by coming from alleys out into the open it does not follow they desire to drive white residents from their homes. On Druid Hill Avenue, which is entirely occupied by colored people now, as far north as North Avenue, property values are far more substantial than they were some years ago when the houses were owned by white people, who cared for and sought more modern houses elsewhere, and were only too glad to dispose of their properties to colored people."

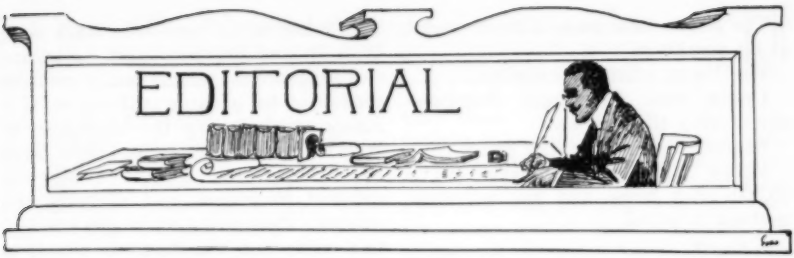
An echo to this from Yonkers, N. Y., has brought the following letter to the *Statesman:*

"An article in two of our local papers of yesterday would convey to the mind of the reading public an existing condition which is new and surprising to me.

"I have been in Yonkers since the 60's, and have always had reason to believe that the people here looked upon the worthy Negro with commendation when he had taken any step that pointed to a betterment of his condition, and I sincerely hope the real-estate dealer will not be responsible for the suggested barbarism as the coat of tar and feathers proposed to be meted out to future purchasers of homes in certain of our Yonkers sections.

"FRANCIS J. MOULTRIE."

SOLUTION WANTED. "Wanted—Solution to the Race Problem. This problem has bothered us long enough. Must have solution at once. Lynchings, assimilation, democracy and other proposals have been tried without success. Solution must make it clear how the South can continue to enslave the Negro without violating the Constitution of the United States, and how the North can continue to profess a love for the Negro without allowing him to enter into active competition. The solution must show, in short, how the shrewd American Northerner and Southerner can continue to get all the advantages from the importation of an unassimilable race without getting any of the disadvantages. This is not so difficult as it sounds. It is certainly no more difficult than the tariff or the currency. Suitable reward to right party. Address Servitude, Washington, B. T."—*Life.*



"SOUTHERNERS."

WE ARE delighted to learn that Walter H. Page, former editor of the *World's Work* and now Ambassador to Great Britain, is not a "Southerner." This point is definitely settled by the editors of a Southern magazine published in New York for the conversion of the heathen.

We had long suspected this. We have used the term "Southerner" in a restricted sense. It did not refer, for instance, to a person born in the South, otherwise (Heaven forfend!) there would be some 8,000,000 black "Southerners"—an unthinkable thing. "Southerner" means something special, limited, definite. It could not refer to Walter Page. Mr. Page, for instance, has worked for the social uplift of the Negro, he has met Negroes on terms of equality, treating them, indeed, as gentlemen. He believes in the right of black men to vote and aspire.

Now all this we learn, on the authority of *Neale's Monthly*, precludes Mr. Page from being a "Southerner." A "Southerner," it seems, must be a man who has assimilated no new ideas as to democracy and social classes since 1863; he must be "haughty," intolerant and snobbish. His ancestors must have been "aristocrats" and he must have had a black mammy whom he loved, and as an evidence of this love he now and then lynches her grandchildren. But the "Southerner" has one characteristic above this: he hates Niggers; he pursues them vindictively; he chases a drop of Negro blood like a sleuth. He makes it his chief business in life to hound, oppress and insult black folk, and to tell them personally as often as he can how utterly he despises them—except their women, privately. These he likes. The "Southerner" is intensely religious and set on foreign missions. He especially wishes to convert the heathen in China and the Congo Valley. He is also a familiar friend of God and knows more about the religion of Jesus Christ than any other Christian.

This is the picture of the "Southerner" drawn by *Neale's Monthly* and elaborated by THE CRISIS.

Is it a true picture of the sixteen or more millions of whites in the South? Certainly not. It is a laughable caricature. But—and this is the serious part—it is a true picture of certain dominant elements in the white South, and the rest of the white South is willing to let that type of "Southerner" represent it. Thus they repudiate Walter Page and accept James K. Vardaman.

THE SIMPLE WAY.

SOME ways of life are so simple. There was, for instance, a few years ago, a solution of the Negro problem so ridiculously simple that those who did not receive it as gospel were hooted if not stoned. The gist was this:

The Negro must work out his own salvation.

The Negro must make himself useful to his neighbors.

The Negro must not complain.

Duties must be taught Negroes—never mind their rights.

Negroes must let politics alone.

Money talks—let the Negro get a $5,000 brick house and his individual problem is solved.

Etc., etc.

All this the Negro has done. He has striven to solve his problems unaided. He is so useful to his neighbors that the problem of to-morrow will be the Southern millionaire waxed fat on the starvation wages of black peons.

The mass of Negroes has been so ground down and oppressed that they do not know what complaint is. If they did, segregation, the "Jim Crow" car and disfranchisement would disappear to-morrow. We have shivered in the storm like dumb driven cattle and forgotten our rights before we learned them. We have "let politics alone" so effectually that we practically have no voice in our own government, and we have accumulated brick houses so fast that from Boston to Galveston white nerves are being strained to drive us out of them.

We are therefore listening to those eminent and distinguished solvers of the Negro problem, white and black, who, with hat in hand, have in the last twenty years been lulling this nation to sleep and also feathering their own nests; we are listening for further advice and direction along the simple way.

HOWELLS AND BLACK FOLK.

IN the composite picture which William Dean Howells, as his life work, has painted of America he has not hesitated to be truthful and to include the most significant thing in the land—the black man. With lie and twistings most Americans seek to ignore the mighty and portentous shadow of ten growing millions, or, if it insists on darkening the landscape, to label it as joke or crime. But Howells, in his "Imperative Duty," faced our national foolishness and shuffling and evasion. Here was a white girl engaged to a white man who discovers herself to be "black." The problem looms before her as tremendous, awful. The world wavers. She peers beyond the Veil and shudders and then—tells her story frankly, marries her man, and goes her way as thousands of others have done and are doing.

It was Howells, too, that discovered Dunbar. We have had a score of artists and poets in black America, but few critics dared call them so. Most of them, therefore, starved; or, like Timrod, "passed" as white. Howells dared take Dunbar by the hand and say to the world, not simply here is a black artist, but here is an artist who happens to be black. Not only that, but as an artist Dunbar had studied black folk and realized the soul of this most artistic of all races. "I said," wrote Howells, "that a race which had come to this effect in any member of it had attained civilization in him, and I permitted myself the imaginative prophecy that the hostilities and the prejudices which had so long constrained his race were destined to vanish in the arts; that these were to be the final proof that God had made one blood of all nations of men."

Finally when, on the centenary of Lincoln's birth, a band of earnest men said, we must finish the work of Negro emancipation and break the spiritual bonds that still enslave this people, William Dean Howells was among the first to sign the call. From this call came the National Association for the Advancement of Colored People and THE CRISIS magazine.

The National Emancipation Exposition

IN NEW YORK CITY, OCTOBER 22-31, 1913

THE pageant of Negro history as written by W. E. B. Du Bois and produced by Charles Burroughs, Master; Daisy Tapley, Dora Cole Norman, Marie Stuart Jackson, Augustus G. Dill and 350 others, during the exhibition, and entitled "The People of Peoples and Their Gifts to Men."

PRELUDE.

The lights of the Court of Freedom blaze. A trumpet blast is heard and four heralds, black and of gigantic stature, appear with silver trumpets and standing at the four corners of the temple of beauty cry:

"Hear ye, hear ye! Men of all the Americas, and listen to the tale of the eldest and strongest of the races of mankind, whose faces be black. Hear ye, hear ye, of the gifts of black men to this world, the Iron Gift and Gift of Faith, the Pain of Humility and the Sorrow Song of Pain, the Gift of Freedom and of Laughter, and the undying Gift of Hope. Men of the world, keep silence and hear ye this!"

Four banner bearers come forward and stand along the four walls of the temple. On their banners is written:

"The First Gift of the Negro to the world, being the Gift of Iron. This picture shall tell how, in the deep and beast-bred forests of Africa, mankind first learned the welding of iron, and thus defense against the living and the dead."

What the banners tell the heralds solemnly proclaim.

Whereat comes the

First Episode. The Gift of Iron:

The lights grow dim. The roar of beasts is heard and the crash of the storm. Lightnings flash. The dark figure of an African savage hurries across the foreground, frightened and cowering and dancing. Another follows defying the lightning and is struck down; others come until the space is filled with 100 huddling, crowding savages. Some brave the storm, some pray their Gods with incantation and imploring dance. Mothers shield their children, and husbands their wives. At last, dimly enhaloed in mysterious light, the Veiled Woman appears, commanding in stature and splendid in garment, her dark face faintly visible, and in her right hand Fire, and Iron in her left. As she passes slowly round the Court the rythmic roll of tomtoms begins. Then music is heard; anvils ring at the four corners. The arts flourish, huts arise, beasts are brought in and there is joy, feasting and dancing.

A trumpet blast calls silence and the heralds proclaim

The Second Episode, saying:

"Hear ye, hear ye! All them that come to know the Truth, and listen to the tale of the wisest and gentlest of the races of men whose faces be black. Hear ye, hear ye, of the Second Gift of black men to this world, the Gift of Civilization in the dark and splendid valley of the Nile. Men of the world, keep silence and hear ye this." The banners of the banner bearers change and read:

"The Second Gift of the Negro to the world, being the Gift of the Nile. This picture tells how the meeting of Negro and Semite in ancient days made the civilization of Egypt the first in the world."

There comes a strain of mighty music, dim in the distance and drawing nearer. The 100 savages thronged round the whole Court rise and stand listening. Slowly there come fifty veiled figures and with them come the Sphinx, Pyramid, the Obelisk and the empty Throne of the Pharaoh drawn by oxen. As the cavalcade passes, the savages, wondering, threatening, inquiring, file by it. Suddenly a black chieftain appears in the entrance, with the Uraeus in one hand and the winged Beetle in the other. The Egyptians unveil and display Negroes and mulattoes clothed in the splendor of the Egyptian Court. The savages salaam; all greet him as Ra, the Negro. He mounts the throne and the cavalcade, led by posturing dancers and Ra, and followed by Egyptians and savages, pass in procession around to the right to the thunder of music and tomtoms. As they pass, Ra is crowned as Priest and King. While the Queen of Sheba and Candace of Ethiopia join the procession at intervals.

Slowly all pass out save fifty savages, who linger examining their gifts. The lights grow dim as Egyptian culture dies and the fifty savages compose themselves to sleep. As they sleep the light returns and the heralds proclaim

The Third Episode, saying:

"Hear ye, hear ye! All them that come to see the light and listen to the tale of the bravest and truest of the races of men, whose faces be black. Hear ye, hear ye, of the Third Gift of black men to this world—a Gift of Faith in Righteousness hoped for but unknown; men of the world, keep silence and hear ye this!" The banners change and read:

"The Third Gift of the Negro to the world, being a Gift of Faith. This episode tells how the Negro race spread the faith of Mohammed over half the world and built a new culture thereon."

There is a sound of battle. The savages leap to their feet. Mohammed and fifty followers whirl in and rushing to the right beat the savages back. Fifty Songhay enter and attack the Mohammedans. Fifty other Mohammedans enter and attack the Songhay. Turning, the Songhay bear the last group of Mohammedans back to the left where they clash with the savages. Mohammedan priests strive and exhort among the warriors. At each of the four corners of the temple a priest falls on his face and cries: "God is God! God is God! There is no God but God, and Mohammed is his prophet!" Four more join, others join until gradually all is changed from battle to the one universal cry: "God is God! God is God! There is no God but God, and Mohammed is his prophet!" In each corner, however, some Mohammedans hold slaves in shackles, secretly.

Mansa Musa appears at the entrance with entourage on horseback, followed by black Mohammedan priests and scholars. The procession passes around to the right with music and dancing, and passes out with Mohammedans and Songhay, leaving some Mohammedans and their slaves on the stage.

The herald proclaims

The Fourth Episode, saying:

"Hear ye, hear ye! All them that know the sorrow of the world. Hear ye, hear ye, and listen to the tale of the humblest and the mightiest of the races of men whose faces be black. Hear ye, hear ye, and learn how this race did suffer of Pain, of Death and Slavery and yet of this Humiliation did not die. Men of the world, keep silence and hear ye this!" The banners change again and say:

"The Fourth Gift of the Negro to the world, being a Gift of Humiliation. This gift shows how men can bear even the Hell of Christian slavery and live."

The Mohammedans force their slaves forward as European traders enter. Other Negroes, with captives, enter. The Mohammedans take gold in barter. The Negroes refuse gold, but are seduced by beads and drink. Chains rattle. Christian missionaries enter, but the slave trade increases. The wail of the missionary grows fainter and fainter until all is a scene of carnage and captivity with whip and chain and only a frantic priest, staggering beneath a cross and crowned with bloody thorns, wanders to and fro in dumb despair.

There is silence. Then a confused moaning. Out of the moaning comes the slave song, "Nobody Knows the Trouble I've Seen," and with it and through the chained and bowed forms of the slaves as they pass out is done the Dance of Death and Pain.

The stage is cleared of all its folk. There is a pause, in which comes the Dance of the Ocean, showing the transplantation of the Negro race over seas.

Then the heralds proclaim

The Fifth Episode, saying:

"Hear ye, hear ye! All them that strive and struggle. Hear ye, hear ye, and listen to the tale of the stoutest and the sturdiest of the races of men whose faces be black. Hear ye, hear ye, and learn how this race did rise out of slavery and the valley of the shadow of death. Men of the world, keep silence and hear ye this!" The banners change again and read:

"The Fifth Gift of the Negro to the world, being a Gift of Struggle Toward Freedom. This picture tells of Alonzo, the Negro pilot of Columbus, of Stephen Dorantes who discovered New Mexico, of the brave Maroons and valiant Haytians, of Crispus Attucks, George Lisle and Nat Turner."

Twenty-five Indians enter, circling the Court right and left, stealthily and watchfully. As they sense the coming of the whites. they gather one side of the temple, watching.

Alonzo, the Negro, enters and after him Columbus and Spaniards, in mail, and one monk. They halt the other side of the temple and look about searchingly, pointing at the Indians. Slaves follow. One of the slaves, Stephen Dorantes, and the monk seek the Indians. The monk is killed and Stephen returns, circling the Court, tells his tale and dies. The Spaniards march on the Indians. Their slaves—the Maroons—revolt and march to the left and meet the Indians on the opposite side. The French, some of the mulattoes and Negroes, enter with more slaves. They march after the Spanish. Their slaves, helped by mulattoes and Toussaint, revolt and start back. The French follow the Spaniards, but the returning Haytians meet oncoming British. The Haytians fight their way through and take their place next to the Maroons. Still more slaves and white Americans follow the British. The British and Americans dispute. Attucks leads the Americans and the British are put to flight. Spanish, French and British, separated by dancing Indians, file around the Court and out, while Maroons, Haytians and slaves file around in the opposite direction and meet the Americans. As they pass the French, by guile induce Toussaint to go with them. There is a period of hesitation. Some slaves are freed, some Haytians resist aggression. George Lisle, a freed Negro, preaches the true religion as the masters listen. Peace ensues and the slaves sing at their tasks. Suddenly King Cotton arrives, followed by Greed, Vice, Luxury and Cruelty. The slaveholders are seduced. The old whips and chains appear. Nat Turner rebels and is killed. The slaves drop into despair and work silently and sullenly. The faint roll of tomtoms is heard.

The heralds proclaim

The Sixth Episode, saying:

"Hear ye, hear ye! Citizens of New York, and learn of the deeds of eldest and strongest of the races of men whose faces be black. Hear ye, hear ye, of the Sixth and Greatest Gift of black men to the world, the Gift of Freedom for the workers. Men of New York, keep silence and hear ye this." The banners change and say:

"The sixth and last episode, showing how the freedom of black slaves meant freedom for the world. In this episode shall be seen the work of Garrison and John Brown; of Abraham Lincoln and Frederick Douglass, the marching of black soldiers to war and the hope that lies in little children."

The slaves work more and more dejectedly and drivers force them. Slave music comes. The tomtoms grow louder. The Veiled Woman appears with fire and iron. The slaves arise and begin to escape, passing through each other to and fro, confusedly. Benezet, Walker and Garrison enter, scattering their writings, and pass slowly to the right, threatened by slave drivers. John Brown enters, gesticulating. A knot of Negroes follow him. The planters seize him and erect a gallows, but the slaves seize his body and begin singing "John Brown's Body."

Frederick Douglass enters and passes to the right. Sojourner Truth enters and passes to the left. Sojourner Truth cries: "Frederick, is God dead?" Voices take up the cry, repeating: "Frederick, is God dead?" Douglass answers: "No, and therefore slavery must end in blood." The heralds repeat: "Slavery must end in blood."

The roll of drums is heard and the soldiers enter. First, a company in blue with Colonel Shaw on horseback.

A single voice sings "O Freedom." A soprano chorus takes it up.

The Boy Scouts march in.

Full brasses take up "O Freedom."

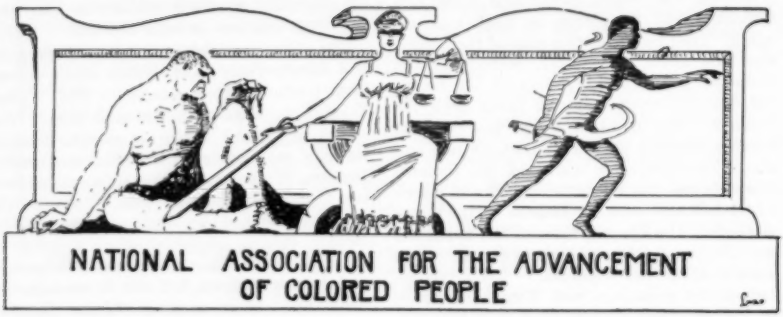
Little children enter, and among them symbolic figures of the Laborer, the Artisan, the Servant of Men, the Merchant, the Inventor, the Musician, the Actor, the Teacher, Law, Medicine and Ministry, the All-Mother, formerly the Veiled Woman, now unveiled in her chariot with her dancing brood, and the bust of Lincoln at her side.

With burst of music and blast of trumpets, the pageant ends and the heralds sing:

"Hear ye, hear ye, men of all the Americas, ye who have listened to the tale of the eldest and strongest of the races of mankind, whose faces be black. Hear ye, hear ye, and forget not the gift of black men to this world—the Iron Gift and Gift of Faith, the Pain of Humility and Sorrow Song of Pain, the Gift of Freedom and Laughter and the undying Gift of Hope. Men of America, break silence, for the play is done."

Then shall the banners announce:

"The play is done!"



BRANCHES.

BALTIMORE.

ON October 20 Baltimore held a mass meeting protesting against segregation. Mr. Villard and Miss Ovington made addresses. Mr. McGuinn, one of the attorneys for the branch, presided.

Baltimore has its own aggravating problems. A new segregation ordinance has just been passed by the city council, modeled so as to cover the defects in the old ordinance which was recently declared invalid by the Supreme Court of the State. About the time this last ordinance was passed white people moved out of some miserable houses in a segregated area and colored people began to move in. The houses were at once bombarded by white toughs and several people were injured. One white man, getting into a controversy with his colored chauffeur in regard to the matter, shot and instantly killed him. The murderer has been exonerated. The branch is working on the case and the association is co-operating. It is the intention of the association to further co-operate with the branch in fighting the new segregation ordinance as soon as a test case can be brought.

TACOMA.

"This little branch has been doing a land-office business. Why did you not tell us you needed us sooner?" We quote from our Tacoma correspondent because we always feel so cheered up by a letter from this far Western outpost that we want their infectious spirit to get abroad. As soon as Tacoma received the circular letters from national headquarters, the branch immediately corresponded with Seattle, Spokane, Portland, Denver and Ogden, and succeeded in arranging meetings of protest in both Ogden and Seattle. To the latter meeting Tacoma sent four delegates.

Tacoma held its mass meeting of protest in the First Baptist Church. Mayor Seymour presided. There were both white and colored speakers and several impromptu speeches by members of the G. A. R. Resolutions were drawn up, signed by 500 men and women of both races, and sent to the President. The local press was most enthusiastic in its notices of the meeting, only one paper—the *Post-Intelligencer*, of Seattle—refusing to report it.

TOPEKA.

The Topeka branch held a meeting to protest against segregation on September 26. There was a large attendance. Mr. Arthur Capper, president of the branch, presided. There were several prominent speakers of both races, including Mr. James H. Guy and Mr. Patrick Coney, attorneys; the Hon. Thomas McNeal, Prof. N. Sawyer and the Rev. F. L. Loveland, pastor of the First M. E. Church. Resolutions of protest were drawn up, signed by 400 people, forwarded to the President, and copies were also sent to Kansas representatives in Congress. The branch is carrying on an extensive campaign to increase its membership and expects to hold another mass meeting this month.

Other branches which are arranging protest meetings are Detroit, California and Boston.

WASHINGTON.

The association has been most fortunate in securing as president of the Washington branch Mr. Archibald H. Grimke, who is too well known to our readers to need more than

mention. All the other officers of the former organization have been reappointed. They will serve until January, when the branch will hold its own election in accordance with the resolution published under Association Notes in the last number of THE CRISIS. The branch begins its new year with enthusiasm. Many new members and renewals have been received. On October 27 a mass meeting was held to protest against segregation. Mr. Villard and Dr. John Haynes Holmes, of New York, were the speakers.

SEGREGATION IN GOVERNMENT DEPARTMENTS.

A LARGE number of letters were received from our members in all parts of the country in response to the circular sent out by the association protesting against the segregation of colored employees in the government departments. Several members have undertaken to write articles for publication and the office has received a number of inquiries from members of Congress asking for the facts. Several Senators have interested themselves. Senator Clapp has assured the association that he intends to urge the consideration of his resolution which was mentioned in the last number of THE CRISIS.

The association sent an investigator to Washington. Space forbids our giving full details. It was ascertained that segregation of colored employees exists and is increasing in the Bureau of Engraving and Printing, in the Post Office Department and in the office of the Auditor for the Post Office, which is a part of the Treasury Department. As yet, segregation has not been introduced in the Treasury building, where there are 270 colored employees scattered throughout the corridors and offices with white clerks, although it seems to be generally understood that ultimately colored clerks are to be segregated in the registry division of this building. A Southerner in charge of one of the offices in the Treasury building, mistaking the investigator for a sympathizer, confidingly remarked that they wanted to inaugurate segregation everywhere in the Treasury Department, but were handicapped because "they did not know how to go about it, it being most difficult to determine upon the best method." Before he could give more valuable information he was warned by the guide.

No official orders have been issued and no signs posted except in regard to lavatories. This order is still in force in at least three departments. The signs in the Treasury Department have been taken down. They are still posted in the Bureau of Engraving and Printing. There seems to be a willingness on the part of officials to discuss this order, possibly because they realize it would be a waste of ammunition for the colored people or their friends to make an issue of it just now. The attention of the investigator was repeatedly called to the fact that the colored people had resented this order bitterly, while not a single protest had been received against segregation in work. The reasons are almost too obvious for comment: (1) The colored people resent a personal affront. (2) They cannot protest against segregation in work when no orders have been issued in regard to it. Should they complain they would at once be asked to cite a discriminating order, and failing that would probably be told, as they have been, that the changes made had been necessitated by the exigencies of the work, color having had nothing to do with it. They would be unable to prove their case and might jeopardize their positions by "insubordination."

The subtle way in which segregation is slowly being effected without official orders is worthy of attention. Such delicate coordination on the part of officials is impressive. Generally the excuse is a readjustment in work to increase efficiency. In the rearrangement of desks, which always seems to be necessary, clerks are moved from one room to another, and when the process is completed the colored clerks always find themselves, in some mysterious way, together. To illustrate: Recently the colored clerks in the dead letter division of the Post Office Department were segregated back of a row of lockers in one corner of the room. The guide said that it became necessary to move these lockers in order to improve ventilation. He was unable, however, to explain how all the clerks segregated back of them happened to be colored.

Even more dangerous to the colored people than this segregation is the skilful way in which its justification is being spread. Friends of the colored people hear with comparative indifference the statement that "We are determined to reduce these people to menial and subordinate positions," for such

frankness cannot fail to arouse resentment in favor of the oppressed, but the sinister equivalent of this blunt declaration frequently heard in Washington—"We cannot have colored men working in the same room with white women or colored men in charge of the departments employing white women"—is menacing and much more difficult to combat. Not only does this arouse latent prejudice, but it tends to create it where it does not now exist.

One white woman who has had a long experience in office work inquired why the government did not segregate its women employees instead of its colored clerks. Though an ardent advocate of woman's rights, she fails to see why the entry of a few women into the government service should cause its entire reorganization because, as she tritely remarked, any clerk, white or colored, who makes himself offensive to his fellow clerks will soon find himself discharged. Moreover, with the resignation of Mr. Napier, Registrar of the Treasury, there will be no colored men in positions of authority, the heads of all the departments being white, except Mr. Napier's successor, who is an Indian.

Although segregation in government departments has just begun, its effects are already startlingly in evidence. Those segregated are regarded as a people set apart. Instead of allaying race prejudice, as some of its advocates would have us believe, the government, by recognition, has emphasized it. In Washington, as usual, history repeats itself in giving to those segregated what no one else wants. For example, in the Bureau of Engraving and Printing the lunchroom assigned to colored women is unsanitary. In the office of the Auditor for the Post Office a group of colored women who work on what is known as the "key punch" were taken from light and airy rooms and segregated in an unpleasant alcove. In the Dead Letter Office, where the colored clerks have been segregated by a row of lockers, the part of the room chosen is the least desirable.

If the policy continues competition in work, of course, will be eliminated. Colored clerks will be restricted to employment in the few offices designated for them. A prominent social worker in Washington, referring to the matter, said that the white people did not really object to working with the colored people, but were using this old argument of race prejudice as an excuse to get their positions. If the colored people protest against segregation, she said, it will be probably only a question of time before the Civil Service Act is annulled and another passed making it possible to deprive them of all government positions.

That the basis of the whole segregation idea is caste and not race is indicated by the fact that the attention of the investigator was repeatedly called to the absence of segregation in the cleaning forces. In two of the government buildings the attendant in charge said it would be impossible to segregate without interfering with the efficiency of the work and, moreover, he had had no complaints from the white "scrub ladies."

Another difficulty in carrying out segregation by color consistently unexpectedly arose, to the great embarrassment of the clerk who was acting as guide in the Treasury Department. Entering one of the rooms where colored clerks were employed, he remarked: "There are two in here, that man in the far corner of the room and"—turning to a white man at the door—"you are the other colored clerk in here, aren't you?" The reply cannot be published, but it is significant that the man making it was considerably darker than some of the colored clerks who will have to be segregated if the present policy is perfected.

It is impossible to prophesy the outcome. The association is working hard and intends to keep up its fight. Every member is urged to interest his friends and to write to his representatives in Congress if he has not already done so.

The rumor was abroad in Washington that it was not likely that any further effort would be made to segregate the colored people until after the election for mayor in New York, as Mr. Mitchell, the Fusion candidate for mayor, is also the candidate favored by the present administration. Colored men vote in New York City!

LEGAL.

ALL members of the association should be interested in the case of Frank Guinn and J. J. Beal vs. the United States, which is set for hearing before the Supreme Court on October 14.

This "grandfather" case is one between the United States on the one hand and

certain registrars of voters on the other, arising from an attempt on the part of the government to punish the defendants for complying with the provisions of the Oklahoma amendment. The government is therefore a party to the case and is represented by its Solicitor-General. The latter, in reply to an inquiry from the association, advised us that we might be permitted to file a brief. This has been prepared by Mr. Storey, our president, and has been filed. It will be presented by Jackson Ralston, Esq., an eminent attorney of Washington, D. C.

William Harrison, Esq., a colored attorney of Oklahoma City, who was active in the case mentioned above, also appears in the case of McCabe, et al, vs. Atchison, Topeka and Santa Fé Railroad. This is a "Jim Crow" case and is to come before the Supreme Court this term. Mr. Harrison asked the co-operation of the association and invited Mr. Storey to appear with him as counsel to argue the case. Mr. Storey has consented and the association sent $180 to the clerk of the Supreme Court to cover the expenses of printing a record of the case.

The other "Jim Crow" case, that of the Alabama & Vicksburg Railway Company vs. Pearl Morris, which is in the hands of the association, will not be reached for some time.

The MUSLIM PRIEST AND THE HEATHEN

(An African Parable) Adapted by A. O. Stafford

[NOTE—This parable has been adapted for the readers of THE CRISIS from the Rev. S. W. Koelle's "African Native Literature." The locale is in the British Protectorate of Nigeria, West Central Africa, a vast territory with a population of several million Negroes, where for centuries the Mohammedan faith has been the prevailing religious belief. The Muslim priest of the parable, his heathen friend and the chief magistrate of the African town of Kuka were Negroes. The late Dr. Edward W. Blyden, the eminent Negro scholar, states that the Azan or "call to prayer," which to this day summons throughout the Eastern world millions of Mohammedans to their devotions, was first uttered by a Negro—Bilal by name—whom Mohammed, in obedience to a dream, appointed the first muezzin or crier.—A. O. S.]

HERE was once a great priest who possessed all books the wisdom of which he had mastered. His only friend, whom he loved passionately, was a heathen to whose house he went daily for converse. These visits pleased the heathen exceedingly because he knew that he never fasted, never prayed, never killed the Easter lamb, but did many things forbidden in the Koran. Yet he and the priest lived in friendship.

One day while at the heathen's house the priest said: "My friend, in a week I shall make my pilgrimage to Mecca."

"Father priest, if thou goest to Mecca takest me with thee?" asked the heathen immediately.

"Thou art a heathen," replied the priest. "Thou never fastest, never prayest and wilt thou goest to Mecca with me? I cannot take thee."

"Let me follow thee to Mecca," begged the heathen; "when you have come to Mecca and God gives thee a good place, I by thy blessing may also obtain one."

"This cannot be," answered the priest as he arose to go.

At the end of a week the priest was ready for the journey, taking with him dried cow's meat and flour, a case with books, a calabash for drinking water and another one to be used for washing his face and hands before prayer. When the heathen saw his friend depart for Mecca he also prepared for the journey, taking dried hog's meat—forbidden by the Koran—a calabash for water and a staff. By walking rapidly he overtook, in a few days, the priest on his journey through the desert. When the priest saw his heathen friend he asked: "How couldst thou follow me after I had said that I could not take thee to Mecca?"

The heathen's spirit was crushed, but he answered, looking upon his friend with sorrowful eyes: "Go thou to Mecca alone, but I shall follow thee from afar."

In time the priest came to Mecca, followed in a short while by the heathen.

The morning after their arrival was Friday. All of the great men had prepared to go to the mosque, when the voice of the crier was heard chanting the morning call to prayer:

"God is most great! I testify there is no God but God! I testify that Mohammed is the Apostle of God! Come to prayer! Come to salvation! God is most great! There is no God but God! Prayer is better than sleep. Prayer is better than sleep."

As the call was chanted all listened with reverence, the passers in the street stood still, those at work ceased from their labors and those who had not arisen sat up in their beds.

When the call was finished all the great men of Mecca entered the mosque, while the priest and the heathen stood at the entrance.

Seeing the priest, the crier asked of him: "Whence comest thou?"

The priest replied: "From Kuka, in the Bornu country of Africa."

Whereupon said the crier: "Thou hast a friend who after many weary weeks in the desert followed thee hither, but whose coming thou dost not like. Ere thou calledst him a friend, thou knewest that he never fasted, never prayed, never killed the Easter lamb and that his parents, grandparents and great-grandparents were heathens.

"When thy friend hoped, on his following thee hither, to obtain Heaven by thy blessing thou didst not like his coming. If one seeks and does good our Lord will interpret it to him for good. Not he is a heathen who eats hog's meat or monkey meat, but he who quarrels with his neighbor and then keeps him in his heart maliciously and who always remembers it when he sees him with whom he had a quarrel. Therefore I will not let thee enter the mosque, but the man whom thou callest a heathen may enter."

The heathen was then called and told to enter, while the priest was left standing on the outside. All of the great men of Mecca, the heathen among them, then prayed in the mosque.

When the prayer hour was over the heathen was called, given a beautiful house in which to live, while to the priest was assigned a small one.

At the end of a month, filled with prayer and reverence, when the heathen expressed a desire to return to the Bornu country, the chief magistrate of Mecca gave him a silver basin, a scarlet cap, a silver staff, a cloak, a beautiful upper garment, food to eat on the journey and a golden plate for his food. To the priest was given a little food, a water pan, a copper basin and an iron staff.

The priest and the heathen left Mecca together and for over two months they continued their return journey before reaching Kuka.

One morning, a few weeks later, the priest was taken with fever, and the heathen also, between morning and noon. Early the following morning after the priest had said his prayer he died and before noon the heathen also passed away.

Then some people of the town came and washed their bodies, wrapped them in rough mats and carried them to the graveyard. Then they took spades, measured the ground and began to dig the graves.

The grave for the heathen was not hard to dig, the ground having no stones, but was of sand; hence it was soon finished. When the grave for the priest was begun a strange thing happened. After the people had dug one foot they met with rocks. They left and began to dig in another place; again they met with stones; then leaving that place they began once more and still again they met with stones. Growing weary of their task, the body of the heathen was placed in the sandy grave and completely covered with sand, but the body of the priest was placed about a foot deep in the grave of stone, which left part of it exposed above the surface.

Then the chief magistrate of the town said to all the people who had come to the burial:

"The priest did not want to take the heathen with him to Mecca, but the heathen went, followed the great men of Mecca to the mosque, entered there and prayed and our Lord accompanied him. The priest who relied on being a priest did not obtain admission to the mosque.

"In the beginning our Lord created all; the black, the white, the red, the brown and the yellow, the small and the tall. Our Lord did not create anyone saying: 'This is a heathen and this is a believer,' but he created all alike; with our Lord there is neither slave nor free man, priest nor heathen, but

everyone is free and everyone has a heart. If a man, whether priest or heathen, has a good heart he will obtain Heaven. As for reading, thou mayest have read all the books of the world, but if thine heart is bad thou shalt not obtain Heaven.

"Therefore our Lord who knew the hearts of these dead men made the priest out for the fire and the heathen for Heaven."

The people then departed, thinking of this friendship, of the pilgrimage to Mecca, of the words of the crier, of the prayer in the mosque, of the long return journey through the desert, of the sudden deaths of the priest and the heathen, of the strange happening in the cemetery and finally of the words of the chief magistrate.

Thus ended the story of the priest and his heathen friend of the town of Kuka in the Bornu country of Africa.

THE FREEDOM OF THE FREE

(Emancipation Exposition Poem) By Benjamin Griffith Brawley

WHEN the people of Jehovah to the promised land would go,
They were shown a valiant leader for the conflict with the foe;
But they wandered many weary years and faced the raging sea,
Ere their children won the harvest of the Freedom of the Free.

When the black men of the wilderness were wanted of the Lord,
From America to Europe flashed the word with one accord;
And the Christian nations hankered for the glitter of the gain,
While the screaming of the eagle dulled the clanking of the chain.

But the captive on the slaver's deck beneath the lightning's flash—
Unto him were only scourging and the stinging of the lash;
But such things as these must be, they say, and such the pruning be,
Ere our children win the harvest of the Freedom of the Free.

Far across the deep Atlantic speeds the vessel on its way,
And the nights are wild with weeping, and the days with tempests gray,
Till at length within the glory of the dawn the shore appears,
And the slave takes up the burden and the battle of the years.

In the fury of the auction runs the clamor on and on:
"Going! Going! Who bids higher? Going! Going! Going! Gone!"
And the mocking bird is singing, and the lilies dance in glee,
And the slave alone is sighing for the Freedom of the Free.

Now the wide plantation shimmers in the freshness of the morn,
And the dusky workers scatter through the cotton and the corn,
With the problems of the ages in the yearning of their eyes,
While the slave whip sings forever underneath the azure skies.

In the silence of the night and from the weird assembled throng
Comes the beauty and the wailing of the dirge and Sorrow Song:
"I've been listenin' all the night long for to hear some sinner pray;
I've been waitin' all the night long for the breakin' of the day."

Till at length from Maine to Mexico peals forth the trumpet blast,
And a wild expectant nation at the fury stands aghast;
While the young men in their glory feel the fever of the fight,
And the blood drops of the firstborn stain the doorposts in the night.

In the crimson of the carnage, in the deluge of the flame,
Come the black men to the trenches for the honor and the fame;
And they sell their hearts' blood dearly for humanity's decree,
That their sons should have the promise of the Freedom of the Free.

Now a nation's second birthday blossoms from the gloom of night,
And a people stands bewildered at the dawning of the light;
But the untried hands are willing, and the hearts are ever true
To the call of home and country and the faith the fathers knew.

But the tempter whispers ever with monotonous refrain,
That the struggle and the striving and the faith are all in vain;
But from woodland wold and mountain peak eternal years reply:
"Better live to fight like brave men than like coward slaves to die."

Let us heed no tale of Anak or Philistine in the land;
Let us hear the word from Sinai and Jehovah's high command;
Worship not the Golden Calf nor unto Baal bend the knee,
That our sons may rise triumphant in the Freedom of the Free.

LETTER BOX

ADVANCEMENT AND LYNCHING.

I DESIRE herewith to express my approval of THE CRISIS for its frankness and truthfulness concerning the outrages, indignities and injuries inflicted on the Negro by the white races and especially by the American white man. THE CRISIS is full of information concerning the advancement of the Negro along all walks of life; it puts the Negro in touch with the general advancement and uplift of his race and affords him a source of information to be acquired nowhere else.

Respectfully yours,
LUTHER L. NEWMAN,
Harrisburg, Pa.

Being a monthly reader of THE CRISIS, I would say that if this magazine would drop so much talk about the lynching of Negroes it would be a great credit to THE CRISIS. I don't see where THE CRISIS is stopping the lynching at all. Take up something else concerning the Negro race and let the lynching question go for a while.

From yours truly,
J. H. T.,
Philadelphia, Pa.

FROM A NORTHERN WHITE WOMAN.

Mrs. Edward L. Buckley's subscription to THE CRISIS expires December, 1913. Will you kindly discontinue sending it after this date? To my understanding its influence is inflammatory and in that way far from beneficial to the race.

FROM A SOUTHERN WHITE MAN.

I inclose check for $1 to cover my subscription to THE CRISIS. I appreciate the opportunity it affords for clear and coherent presentation of the educated colored man's point of view as to the problems of race adjustment.

FROM A COLORED TEACHER.

Just yesterday I was discussing your work and position in relation to your race with a Southern white woman, and during our conversation she claimed to have noticed that you seldom, if ever, bring out examples of the finer traits of her race in their treatment of us. I cited to her instances where you had not been guilty of such, but she declared that several times when one of her race had been instrumental in dispersing a mob no mention has been made of it in your magazine.

H. S. DUNBAR,
Paine College, Augusta, Ga.

I find THE CRISIS mighty interesting reading, though sometimes depressing, as the truth must always be in certain aspects.

CHARLES W. CHESNUTT,
Cleveland, O.

I am always intensely moved by reading THE CRISIS. Some of the sad things keep me awake at night, but on the whole there is much to encourage. I know no difference in races or lands. If God's principles are worth anything they obliterate trifles and stand only for character.

FLORA E. AVERY,
Galesburg, Ill.

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